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imported from abroad, say from Phœnicia? In the latter case their supposed evidence as to Mycenæan manners and customs is annihilated. Dr. Tsountas is in accord with most investigators of to-day in holding to the former view, but the authority of Helbig has recently been thrown into the other scale. *Sub judice lis est*. Again, were the people who built the walls and palaces of Tiryns and Mycenæ and the beehive tombs of Argolis, Attica, Bœotia and so on, of Hellenic or alien stock? Here too the tendency has latterly been strong in favor of the former alternative, but until a more convincing proof can be made out than is presented in the chapter on the "The Problem of the Mycenæan Race," laymen will do well to hold their minds in suspense on this question.

It is hardly necessary to say that the appearance of the book is excellent. The typographical errors that I have noted are limited to numbers and to foreign words. The date 1723 assigned to Wheler's *Journey into Greece*, instead of 1682, can hardly be fathered on the printer. Mention should be made of the successful reproductions of the reliefs on the Vaphio cups which adorn the cover.

F. B. TARBELL.

A History of the Hebrew People from the Division of the Kingdom to the Fall of Jerusalem in 586 B. C. By CHARLES FOSTER KENT, Ph.D., Associate Professor of Biblical Literature and History, Brown University. (New York: Charles Scribner's Sons. 1897. Pp. xvii, 218.)

THIS work, the first volume of which, covering the period from the settlement in Canaan to the death of Solomon, appeared in 1896, is an outline of the history of Israel from the modern critical point of view, adapted to the needs of college students, university extension classes, Sunday-school teachers, and the like. The author has aimed at nothing more than a brief and popular presentation of the results in which recent historians are substantially agreed, and this task he has accomplished with no small measure of success.

The volume before us is well arranged, in good proportion, clearly written and interesting throughout. In the main it may be commended as a sufficiently accurate account of the present state of knowledge and opinion. Its defects are chiefly such as arise from haste and too implicit reliance upon the work of others. Some vexatious errors would have been avoided had the author consulted the sources for himself. Thus, on p. 52 we read: "Meander [*sic*] of Ephesus also refers to a drought during the reign of Ethobalos (Phœnician, Ethbaal), King of Tyre," etc. *Meander* is doubtless an oversight in proof-reading, of which there are many other instances (Phraotes, Ashtarte, Jehoiakin, Nabuzaradan, Recabites, Ebed-meleck); the king's name is Ἰθώβαλος; *Ethbaal* is not Phœnician, but the pronunciation of the Hebrew Bible, based on an erroneous etymology. On p. 145, in the translation of an Assyrian inscription, the name is written *Ethobal*—a purely fictitious form—instead

of *Tuba'lu*. On p. 48 Ethbaal is described as "the ex-priest of Baal." According to Menander he was a priest, not of Baal, but of Astarte; and as the inscription of Tabnit shows, there is no reason to imagine that in becoming king he ceased to be priest.

In things Assyrian Professor Kent occasionally adheres to opinions which the rapid progress of learning in this new field has set aside; for example the identification of Sepharvaim with Sippar (p. 106 f.), or of Samsimuruna in an inscription of Sennacherib with Samaria (p. 145). The defeat of Azariah of Judah by Tiglath-pileser in 739 or 738 (pp. 99, 126), though still maintained by McCurdy, ought not to be set down as an established fact.

Nor is the author always sufficiently cautious in matters of Israelitish history. Such a statement as that the principles underlying the Hebrew commonwealth were essentially democratic (p. 86), and that the king was chosen by the people to be their servant (p. 87), cannot fail to give the modern reader a wholly erroneous idea. The consequences of Solomon's rule (p. 20), and the division of the kingdom (p. 24), are, to say the least, strongly exaggerated. That the sacrifice of the son of the King of Moab (2 Kings iii. 27) only "aroused the superstitious fears of the allies, and proved the signal for their retreat" (p. 43), is a strange misinterpretation of the reticence of the Hebrew historian. In the description of the religion of Israel there are numerous inaccurate or highly questionable statements, such as, that the *cinædi* in the temple in Jerusalem were consecrated to the licentious rites of Baal and Astarte (p. 177); that the priests of the high-places were appointed by the kings of Judah (p. 178); that the introduction of foreign cults in the seventh century was due to deep-seated distrust of Jehovah (p. 161, cf. 162), etc. The "black-robed" priests of Baal (p. 174) are a figment of medieval rabbinical etymology. On p. 79 we are told that tradition ascribes Isaiah xiv., xv. to Jonah ben Amittai; this "tradition" originated with Hitzig, in 1831.

In the list of authorities in the appendix there are some conspicuous omissions, the most remarkable being the name of Wellhausen; Graf's *Jeremiah* is not mentioned, while Cornill is said to have written one of the leading commentaries on the book. In a second edition it is to be hoped that these and similar blemishes may be removed, and that at the same time the style may be submitted to a severe revision. Of the need of such a revision one illustration must suffice. Speaking of the pool and conduit of Hezekiah (2 Kings xx. 20), the author writes thus (p. 141): "This work may be identified with the rock-cut tunnel, discovered in 1880, which conducts the water which flows from the present Virgin's Fount, south of the Temple hill, to the pool of Siloam, which was within the ancient city walls, and within which was found the ancient Hebrew inscription describing the process of construction."

GEORGE F. MOORE.